

DEVELOPMENT OF POWER.

Read at the fifth Sunday Convention of the Carey Sunday School Convention, April 30th at Morgansville, Tenn. Published by request.

This is a theme of almost infinite magnitude, so vast that in this paper I shall only notice a few points, and these will be as they bear upon the work in which we are engaged.

1. Let us ask what is power? Primarily all power is in God and in that sense God is power?

2. Power is that which gives motion as wind, steam, words, influence, authority, etc. These all need to be understood, guided, trained and developed to be utilized. These are all capable of being made by development—the agents of wonderful good and of wonderful evil. Steam is a benefactor or a destroyer. Wind, the grateful zephyr or the eye-convulsing help-mate and cheering of fitter and maddening—forces leading upward to light, life and love, or downward to misery, despair and death. Let us look at some instances (keeping in mind that God is the author of all power.) Man did not invent steam, he only utilizes it, and while he can control it it is a wonderful power for good. When it gets beyond his control it is an engine of destruction and explosion, by which men and things are blown to atoms, so may we trace all power, lightning in its uncontrolled power, spreads devastation on land and destruction to the stately ships at sea; but controlled and utilized, it unites the world as by telegraph, gives friendly and useful intercourse as by telephone, gives light, brightness, heat and motor we might go on "ad infinitum" to trace forces yet to be trained, developed and utilized but it is not of these we wish to speak to-day, but of the powers of mind, of Spirit.

These God has given in some degree to every human being and these are given for a purpose. We learn from Holy Writ that "God has made all things for His glory." If God has put power in every human soul it is a vital question. How can we develop those powers that they can be used for God's glory? These powers will be used either for good or for evil. This brings us to our work in the Sunday School. Just here we are brought face to face with a solemn contemplation that is, the mighty power in embryo committed to our care to train, to fashion, to develop. To get some idea of what it is let us study the history of the great men of mighty power who have exerted such power that it has left its impress upon the world. Abraham, the power of faith, what an impress he made upon the world; then a long list of Old Testament worthies. Great men have been all down the ages. Peter, the energetic Paul, the constant and enduring John the loving, the Maries, the Judsons, the Careys, the Spurgeons. These have been mighty men of renown. But there has been another class who have made an impression on the world: There has been the Alexanders, the Pharaohs, the Pilates, the Voltairs, the Ingalls, etc. Take all these great names and let them pass in review before you. Think what the power of their influence has been and still is upon the world; then remember there is in the class over which you preside, the same power (but yet undeveloped.) There was in that who so moved the world—that it depends on you to decide how this mighty power now in embryo shall affect the future of the world, to which class of those great ones mentioned shall your teaching, training, developing tend. In such a view of the position you may well stand appalled, but you cannot divest yourself of the responsibility or elude the position. And yet the word tells us "It is not by might, but by my spirit, saith the Lord." But that does not change the position of the responsibility one jot or tittle. What then do you ask is the duty of the Sunday School teacher, and how shall he perform it? It is the duty of the teacher to teach, to train, to develop this soul and mind and power that is placed in their hand in a plastic state; he must be very careful that he make no mistake, for a mistake here may be attended with irreparable evil. He must work as if the destiny of the world depended upon the faithful performance of his work. He must so work that God may be glorified. To do this the teacher must be himself equipped; he must have the Holy Spirit within him and upon him. Within to regenerate, upon to consecrate; within to love God, upon to service. Have Christ within the hope of glory, but endowed with power from on high to communicate to others. What is it to have the Holy Spirit within?

1. To be regenerated, to be born from above, to be made a new creature in Christ Jesus, to have the spirit of adoption so that our souls can look to God and say, my Father, availing ourselves of the privilege of becoming the sons of God in its fullest sense, not servants, but children, loving children of a loving Father, with the Christ spirit, for "if any one has not the Spirit of Christ he is not of his" then having the Spirit of Christ within, the Holy Spirit will come upon and consecrate for service, then no service becomes impossible. Paul said I can do all things with power upon is derived from the indwelling Christ manifests itself in love power and love power is God power, for

God is love. Thus we become partakers of the very Godhead, for our lives are hid with Christ in God. Christ prayed that his people might be one in him as he and the Father were one. This is above our understanding, yet it is what God desires his people to be, when will Christians realize the grand possibilities of their glorious inheritance and come up to the full stature of men in Christ of being joint heirs with Christ to the holiness and purity of the sons of God. The Holy Spirit upon in the love power leads to the Christ work in the life, we then do the things that are pleasing in his sight, not because it is our duty, nor hope of reward, but because it is the spontaneity of the loving heart of the child to the loving father, "I delight to do thy will."

The teacher thus equipped will delight to teach, train, develop these powers, of which we spoke, but he must ever remember that the power to save is with God, but God desires not the death of any, but that all should come to him and have life, even the life that is in Son, so then in seeking the salvation of your class you are working along God's lines and you have the right to expect that every member of your class should be saved, if the teacher is living the Christ-life he will be in continual communication with Christ, the Holy Spirit, will be his helper and co-worker, for "It is God (the Holy Spirit) that worketh in you to will and do."

If may be asked, "If this be true how is it that we do not have more accessions to our Sunday School work?" One reason is that all teachers are not endowed with power from on high, has not the Holy Spirit upon them for service. There are too many Christians who God cannot use for work for his glory. This may be regarded a cold assertion, but let us look into it a little and we will find the conditions upon which he uses his people with power. It may be expressed in one sentence: "Loving obedience." This should permeate the entire being of the child of God; exemplified in a complete surrender of the will to God's will, a consecration of all that pertains to life to his service, a laying of oneself into his hand to use as please him. "Ye are not your own." This is reasonable service; a hungering and thirsting after right, a glowing, soul-lifting love, a continual yearning for a Christlikeness, a living in touch with God. These are they whom God will use, to accomplish which his Holy Spirit will come with power. When we comply with God's conditions he will most certainly give power, for he has promised it and it is impossible for him to do otherwise. Then how much depends upon God's people to bring about a mighty upheaval, to have a power developed that shall shake the world and make Satan's throne totter and fall and usher in the reign of righteousness, when all shall be known the Lord. And now comes the important question: Who shall have the power? The inspired word answers, "God is no respecter of persons." Those who hunger and thirst after righteousness, shall be filled. "Love and obey and greater works shall ye do." Search the word and you will find that every child of the kingdom is thus privileged to become a power. It is incumbent upon every one saved by Christ to become such a power and be ready for every good work and work.

One more question: Can a Christian pray, "Thy kingdom come" unless he is striving to attain to this position of power? To pray "Thy kingdom come" and not be willing to be consecrated to the work of extending that kingdom is sheer mockery. To pray "Thy kingdom come" and sit at ease or as some say, serving the Lord by an acetic life is criminal, when the Lord says "Go Work." God have mercy upon those who are at ease in Zion. It is foolishness to pray "Thy kingdom come" and then nestle down to a spiritual sleep, for it is high time to awake out of sleep for the day of the Lord cometh and will not tarry. Brethren, Christians, see for that condition in which you can be endowed with power from on high, in which the Holy Spirit can come upon you, developing in you and through you the power of God, so you pray, "Thy kingdom come."

S. WHITE.

Natchez, Miss., 8, 1893.

HONESTY OF PURPOSE.

Some people make a great deal of fuss about what they call "honesty of purpose"—exalt it, hold it above everything—reason facts and inspiration. They say: "It makes no difference what you believe about the Bible, the church of Christ, its ordinances and doctrines, just so you are honest in your purposes, in your conviction—conscience."

Now, dear brother, I don't know whether this is any part of "New Theology" or not, but one thing I do know, and that is I don't believe it.

If this theory be true, then Saul of Tarsus was justifiable in persecuting the church of Christ for he said he "thought he was doing God's service." He was honest, conscientious in all he did in afflicting the children of God. Did his honesty of purpose make this right? No, we know it didn't. We have seen mothers take their unconverted babies to the altar, and have them sprinkled, calling it baptism, being just as honest and conscientious that they were doing right as could be. Now, we know

that the word of God does not teach anything like this, but to the contrary; for believers' baptism is as clearly taught in the New Testament as that Jesus died for sinners. Does their honesty make it right? If so, a thing is made right, not because the Bible teaches it! And that being honest and conscientious makes a thing right, even if it is contrary to inspiration!

No sir, I don't like any such a theory as that. If you believe it right, to you it is right. To admit this would be to admit that Peter was right in believing that none save the Jews were entitled to the gospel; for he was conscientious, until convinced by the vision, as any man ever was of anything that the Gentile world had no right to the blessings of Christ. We know that his believing it did not make it correct. Another reason why I object to this belief of those liberal and broad souls, is that it would make the opinion of depraved, fallible humanity of higher authority than the infallible and inspired word of Jehovah! No sir, I do not believe that honesty of purpose is a good criterion to be governed by, no I don't.

J. F. BYNUM,
Escatawpa, Miss.

FROM THE CAPITAL.

MANY EUROPEAN VISITORS

To the World's fair will visit Washington and already they begin to fill the hotels, both conducted tourists and self-conducting travellers. The Spanish Infanta was the forerunner of royal visitors. South America has sent some dignitaries and Mr. Corea has now here her representatives dressed in oriental robes and funny hats. Mrs. Minister Ye, has been converted to Christianity, and her baby and husband are at home in the orient, but their house here, the home of the Korean legation is alive with Korean visitors and is nightly illuminated from bottom to top with a princely disregard of gas bills.

UNIVERSAL PRAISE

Is awarded the Capital, which now appears at its best. Hundreds of miles of trees are in full leaf, most of them about twenty years of age, and large enough to give a good shade but yet young full enough to be from dead branches. A like extent of street parking, green with grass and bright with flowers, open triangles, squares, circles and reservations filled with rare trees and shrubs and ornamented with equestrian and other statues, a surrounding circle of wooded hills, a broad gleaming river in the midst, the public buildings that reproduce on a grand scale the best of ancient and modern architecture, the lofty white Capital dome looking down upon the city like a sunlit thunder cloud that hurries the hazy mists in summer time, and the marble shaft of the monument that rears its graceful proportions high in the blue heavens and looks afar over all; these are attractions and beauties that extort praise even from Parisians.

NOT EXEMPT FROM POVERTY

And rap. This city has been a Mecca for the colored people of the vicinity. Forty per cent, of the total population has negro blood. While there is considerable wealth and intelligence and a fair degree of industry among them, all their history being duly weighed, there is also much poverty and drunkenness and crime. Twenty years ago the District had an experiment in self-government, and negro suffrage was untried, but the experiment discouraged many friends of universal suffrage. And now quadrupled we are disgusted by unseemly squabbles to select delegates to presidential nominating conventions between factions led by negroes. White Republicans stand aloof and let black ones intrigue and pull and control in such manner that the most gifted and best respected of them, Frederick Douglass, is put to shame and the majority of whites say "save us from universal suffrage." But it is a foolish and unfaithful majority that will let an ignorant black minority rule.

ADULTERATED MILK.

As milk is worth not much over two cents a quart for butter making it would seem that at eight and ten cents a quart it ought to be sold pure, but inspection by our city chemist shows that a large part we get is robbed of its cream, diluted with water and colored with annatto. Milk raised on poor tobacco exhausted soils and barren fields and drawn from skeleton cows would be poor enough at best, but we are allowed to stand twelve hours and then relieved of cream by pouring off the top, and further diluted, mixed and shaken, it becomes poor stuff to feed grown people to say nothing of infants and babies. However, it is possible to get good milk by rail from the neighborhood of the Blue Ridge and elsewhere provided one deals with an honest milkman. Sometimes these seem so scarce that we approve the European custom of driving the cow or goat to the door and drawing the milk from nature's fount, in sight of the customer.

CAPITAL.

WATER VALLEY GOTTINGES.

Three things ought to be told on the Water Valley Baptists, and I am going to tell them. They have paid \$195.00 to Home and Foreign Missions and the Centennial Fund. They have considerably improved the inside of the church house and bought a new organ. They have given their pastor money to pay his way to the Southern Baptist Convention, a kinder people never lived than the Water Valley Baptists. Their pastor has never failed to enjoy a trip to the Southern Baptist Convention since he has been serving them, for which myself and the children feel as grateful as their pastor.

Mrs. E. L. WISSON.

CAREFUL.

BRO. HACKETT—I think the kind and Western Recorder a little too severe on the Southern Baptist Convention about the rising to the feet in the presence of the "bishops." It should be remembered that a Methodist bishop is a thing not to be seen every day, and it may be that some of our Southern Baptist Convention at Nashville never saw one at all before, and instead of paying him an unusual honor to the distinguished gentleman, it might have been that they all arose in order to get a look at something they never saw before, and I hope that all succeeded in getting a good look at him, and also made the discovery that he was nothing different in appearance from any other man, except that he might have been a little looking than some, and possibly not so good looking as others. I know the latter would have been the case had you and I been there. I was not there. Whereof I am glad, because I might have gotten up too and thus become a subject of criticism also. Now, I think it well to bear with one another a little under such extraordinary circumstances. I have no doubt that if the position had been there many of us would have climbed upon the benches in order to get a glimpse of the man that everybody has something to say about. Now, to sum it all up in a few words, the delegates to the Southern Baptist Convention were at least able to report to their constituents when they went home that they did, without a shadow of doubt, not dream nor imagination about it. See there, and then, with their own eyes, a venerable Methodist bishop.

Yours, WITH CARE,
P. S.—I wonder if there were any Baptist preachers there who would give up their faith to be a Methodist bishop? W. C.

REMARKS.—We accept our brother's "With Care's" mild reproval, and especially his explanation as the most probable hypothesis of justification, but must be excused for offering a criticism upon the bishop's little speech. He, of course, wished to be very fraternal, and so in his friendly talk worked in that great unification passage: "One Lord, one faith and one baptism," but with the "baptism left out and heaven instituted for it. A voice cried out: "Tell it right, brother, or don't tell it at all; it isn't that way in the book." It is said that it was Bro. Farish, for he didn't rise nor sing nor "feel any good religion." When, after recovering from the little rattling, the bishop said: "Well, if you will have it so, 'One Lord, one faith and one baptism' is the only Ghost." Our criticism is the man, the scholar, the bishop, especially the honest Bible reader who would or could stand up before such an audience as was there, and put such an addenda to that passage of scripture as if it conveyed its true meaning, should have been looked at with wild curiosity, if not with the profoundest astonishment. Did he not know that the was "wresting the scriptures?"

It is said the bishop's speech was simply an effort at pleasantry, merely a jocular rally. Well, if so it is not time for the revision of what is called Christian ethics? Irreverence must have well nigh gone to seed when Christian ministers are so intent on fun as to invade the solemn sanctity of the holy symbols as well as the divine word for material for jokes. Why not joke about the crucifixion, or the Lord's Supper, as well as about the symbol of His burial and resurrection?

A WORD PERSONAL.

It has been announced that I have been elected and have accepted the chapeau of the University of Virginia, and will enter upon my duties there the 15th of September next, thus severing my connection with the Home Board which I have served as Assistant Secretary for the past six years.

It was a hard struggle for me to consent to sever the so strong, and to resign a position of great responsibility, but after giving the question the most careful consideration, and earnestly seeking the guidance, I was brought to the conclusion that it was my duty to accept this position at my Alma Mater, and to enter that field of wondrous promise among the 500 choice young men who came from every State in the South and from other sections.

During the six years I have been connected with the Board I have received from it, its officers and its individual members, the most considerate kindness, and I shall carry with me through life the most grateful recollections of their hearty co-operation.

I cannot find language to express the thoughtful kindness, the gentlemanly courtesy, the Christian forbearance, the loving helpfulness, with which I have always been treated by my distinguished and able Chief, my honored and beloved brother, Dr. I. T. Tichenor.

We have consulted together, worked together, prayed together, and during all these years nothing that came within a thousand miles of a jar, or an alienation, has ever arisen between us. Bound together by common sympathies, common hopes and common joys, we have formed ties which time can never sever.

Nor can I ever forget the kindness I have received all over the South as I have traveled from Maryland to Texas, and from Florida to Missouri, in the interest of Home Missions. I have found the position one of

hard work—unending toil day and night—and many trials, but the sympathies, loving words, and loving deeds of brethren in all sections of our territory have sweetened the toil and neutralized the trials, and I leave the position with sincere regret.

The Board has requested me to continue my work until my successor is elected, or at least until my new duties demand my attention, and I have consented to do so. My address will, therefore, still be Atlanta until the 1st of September.

May I not earnestly ask that my brethren will follow me to my new, important, and difficult field at the Virginia University, with kindly interest and loving sympathy, and that they will sometimes ask God's blessing upon my work?

J. WILLIAM JONES.
Atlanta, Ga., June 2nd, 1893.

MINISTER'S INSTITUTE, ETC.

Of late the attention of the Baptist public has been called to the fact that a Minister's Institute is to be held at no distant day, in the State of Mississippi, for the giving advantage to that class of our preachers, who are so situated that they cannot take a course of study in the South. Some of our brethren, and it is further said that a school of correspondence is to be established for the benefit of certain classes of preachers in Mississippi, Louisiana and Texas, with headquarters in the city of New Orleans. As to the merits or demerits of an Institute, such as our brethren in Alabama have been holding for the past two summers, I do not care to express an opinion.

It is enough to say that while these seem to be satisfied with their effort in this direction, our brethren in other States have not been sufficiently impressed to make any special move to imitate their example until it was recently announced that such an Institute would very soon be established in Mississippi. But this is only to be the beginning of a work that is to be greatly enlarged and developed into a Correspondence School, the center of which shall be found in a neighboring State. If these Institutes, or schools, are to be conducted on real orthodox principles, then some good might result from them. But close thought, about this matter, may lead one to feel that much better results could be obtained, in a more economical way, by the employment of altogether a different method. Is not the employment of such method a makeshift, and if we are under the necessity of using a thing of this kind at all, would it not be wise to use that, which will secure the best results in the most economical way? We have wise men in our Seminary, who are at the service of the Baptist ministry of the South. If any brother desires to pursue a course of study to make himself more efficient in the ministry, and finds that he is unable to go to Louisville and attend lectures in the Seminary, let him write to Dr. J. A. Broadus or W. H. Whitsett, stating his needs and condition, and either of them would take great pleasure in prescribing just such a course of study as would be best suited to his wants.

But the thing that should make one especially chary of patronizing the proposed Institute in Mississippi, is the supposed fact that it is to have its curriculum given out from Chicago University, by Dr. Harper. The good Dr. has been weighed in the scales of orthodoxy and found wanting, his own utterances being the rule of judgment. Many of our people, who heard him in Birmingham, felt the denomination had in him a man of whom it could be proud, and hoped that the University of Chicago would be the pride of every loyal Baptist heart in the world. But now the hopes of many are fallen in the face of something. Dr. Harper has said, and many who love God's truth and who mean to stand by the Bible, feel that they can have no fellowship with the man who can say that while facts mentioned in the Bible are facts, yet the record of them may not be inspired, or say that the Mosaic authorship of the Pentateuch is not certain, when our Lord says it is.

The kind of religious instruction to be given in Chicago by Dr. Harper, is shown in the proposed study of Job, Proverbs, Ecclesiastes and the Song of Solomon. It is said: "The object of these lectures will not be to ascertain whether these books are true or not, but to ascertain whether they are right, whether they find out their aim nor to study their literary character, but to get at the thought, to search out in each book the intent or purpose of the writer." A cold-blooded way, indeed, in which to go about the study of God's word. That method would apply well enough to Shakespeare or Young's night thoughts, but when a student approaches God's word, to find out its meaning, with the thought of God eliminated, he will not be likely to stir clear of breakers.

But the question may be asked as to what objection could be urged to course of study prescribed by Dr. Harper, provided there should be nothing objectionable in the prescribed course? There is much every way, and that on this principle that no one can expect to get a pure draft of water from a fountain that is contaminated with poison. A gentleman spoke of running water from a metallic roof, which had been painted into his cistern. He was advised by one used to chemicals not to do that. He said the water would be affected by it and to some extent contain poison. On this principle it would be best for our preachers, in the South, to have nothing whatever to do either with Dr. Harper or Chicago University. This is not a Baptist school, as the President himself

fails to put it in the catalogue of the Baptist colleges and Universities, but puts it as non-sectarian. Now if our proposed Institute and Correspondence Schools are not in any way connected with Dr. Harper then what has been said, does not apply to them.

TIMOTHY.

RECOMMENDATIONS

Of Home and Foreign Boards, and Executive Committee, W. M. U.

PREAMBLE.

As Woman's Missionary Union is auxiliary to Southern Baptist Convention, and carries on its work in co-operation with the Boards of the Convention, the following recommendations from the Home and Foreign Boards and the Executive Committee, W. M. U., are presented:

FOREIGN BOARD.

1. That Woman's Mission Society aim to raise the sum required to support our women missionaries in foreign lands.
2. That the object of next Christmas Offering be work in Japan.
3. That Woman's Missionary Union (seeking from the Sunday School Board in Nashville their co-operation, which, we understand, will be cheerfully given) aim to introduce the observance of "Missionary Day" in all our Sunday Schools, prepare programs, attend to the distribution and do all else that is possible to make the occasion a success.

HOME BOARD.

1. That the Woman's Missionary Societies make moneyed contributions to the Board, especially for the support of missionaries and their families on the frontier and elsewhere, and that as heretofore they send boxes of clothing and other useful articles to aid in their support.
2. That the societies be requested to aid in sustaining our teachers and schools in Cuba, where we have an average of seven hundred and fifty pupils, and could easily have many times that number if the proper facilities were afforded.
3. That mission work be further prosecuted among the foreign population, especially those arriving on our shores, the Germans in Baltimore, the Chinese in our cities, and the Cubans in Florida and other States, and particularly the vast number of colored women around our homes.
4. That the observance of an annual Mission Day by our Sunday Schools be commended as very desirable, and we earnestly request that the Union take such steps as may lead to its universal adoption.

EXECUTIVE COMMITTEE.

1. That an acquaintance with the facts of missions be regarded as essential to an interest in missions; therefore that effort be made to secure subscribers and readers for the Foreign Mission Journal, the Home Field, the publication of the Sunday School Board at Nashville and the Maryland Baptist Mission Rooms, also for State publications.
2. That the young people be the peculiar care of Woman's Mission Societies, each organization considering itself responsible to secure, when practicable, the formation of a band for the special training of young people and children in missionary intelligence and service.
3. That the need for greater efficiency and enlarged numbers interested in mission work be recognized as a call to constant prayer. Also that the first week in January, 1894, be set apart as a time for special prayer. The Mission Card is commended as an aid to daily prayer.
4. That the increased interest and enlarged contributions obtained through the Centennial effort, be cherished and sustained, effort being made by societies to retain all centennial contributions as regular members and subscribers.

THE UNIVERSITY.

Indignation, etc., search disbelievers take "SHOW" a "WON" BUTTER.

VOICE FROM UNION ASSO. CIATION.

Fifth Sunday meetings are not preaching meetings. Fifth Sunday meetings are not experience meetings, but meetings for the discussion of questions relating to the advancement of the Master's kingdom—by ministry and laity—having a tendency to the development of the brethren. And should the speaker, taking the floor, confine himself strictly to the subject in hand, much less time would be occupied unnecessarily, giving opportunity for hearing several.

Therefore, Fifth Sunday meetings should have rules of order, and one special rigidly enforced, to-wit: "The speaker limited in time." Voices from all parts of a crowded and interested audience call for it.

Fifth Sunday meetings should have a marshal for order, who will rigidly perform their duties of the office. Voices from the middle and back part of the house clamor for it, for there are those who come to hear, and like Sam Jones, "we should determine they should hear."

VIND.

June 9, 1893.

Reading a book, or children's story book, the up, should take "SHOW" a "WON" BUTTER.

AN OVERCOMER.

BY MARY E. BAMFORD.

Addie stood with her back to the others and looked out of the window.

She must go straight home. She had only run over to Mrs. Hastings to return a flat-iron and there were the three Hastings young folks, two brothers and a sister, the boys helping do up the house work, Fred with bucket and broom, so that Etta could have more time to make ready for a sojourn. Addie had no brothers who would help her. She went home to the sweeping.

"Oh, don't talk any more! I don't want to hear another word!"

That was what Addie said inwardly, not out loud. She wanted to say it to her mother, which made matters worse still.

Addie had been sweeping the two bedrooms upstairs. She was wiping with a damp cloth the steps of the steep, narrow staircase, and her mother, in the dining room below, had opened the stair door and talked a little about an investment she thought of making. There was nothing in the words to cause Addie's ill humor. She did not know herself why she was cross.

That morning, when her little sister had begun to help about setting the table, Addie had stopped her with: "Oh, do go out of this kitchen and let me alone! Getting breakfast is my work, and I don't want your help."

Some way, the remembrance of those hasty words had troubled Addie all the morning. The little sister was not a Christian. Would she be won to Jesus by Addie's example?

Little things irritated Addie so today. She had left impatient because the tablecloth did not go on so smoothly as she intended, and because a chair was not pushed close to the table. She had given the chair a jerk, and one of the chair legs had gone through a ruffle in the bottom of her dress, and if there was anything above another that Addie hated, it was sewing.

"Oh, what makes me so cross? What makes me?" she groaned, inwardly, as she wiped out the corners of the narrow, yellow painted steps. "I wish I could feel differently."

She remembered that last Sunday the primary class had lacked its usual teacher, and the assistant superintendent had spied her and put her to work. There were thirty-five little scholars in the class, but they had a separate room, and it was review Sunday, so that by means of the large colored pictures of the quarter she had managed to get along very well.

Had she managed to get along very well, she used the words "Jesus' disciple," and then fearing that the little ones might not understand the expression, she asked if any one of them could tell her what a disciple was. A little boy raised his hand.

"What was a disciple?" questioned Addie.

"His man," answered the little boy.

"And are you trying to be his boy?" she questioned, gently. "I guess that little boy wouldn't think I was trying to be Jesus' disciple if he could look at me and see just how cross I am and have been," thought Addie, sarcastically, as she wiped the last step. "A person who can't keep her temper any better than I can through the week hasn't any business to be teaching on Sundays."

She went to the faucet and wrung out her damp cloth. She hung it in the back hall to dry, and taking another cloth and a duster, she went upstairs again.

She remembered something else about last Sunday. A minister had talked to the people about those promises in Revelation to "him that overcometh," and had used one expression that had fixed itself in Addie's mind—"an overcomer." Addie had prayed that she might be one.

"I don't believe I can ever, ever conquer my temper," she said to herself. "No one knows how hard I try."

Addie came downstairs to set things to rights. She found some mud on the parlor carpet and by the hall door.

"It's Victor and that other boy that was in to see him about that debate last night," she said. "I'd just like to know if that boy's never going to learn to wipe his feet clean."

Then she stopped. She went and got a cloth and duster. As she knelt in the parlor, brushing the dry mud into the dustpan, those two words came back to her—"an overcomer."

"On, but the Bible couldn't mean such little bits of things! Such things as brushing mud, and pushing chairs, and twitching table clothes straight!"

At supper, there came a most unexpected trial. The chief thing for supper was squash pie, and the little sister Jennie, put this over the small conical stove to warm, but made the unfortunate mistake of putting it on an old pie tin that had a few minute holes in it. The smoke penetrated these holes, and Addie found it permeated with coal oil smoke. The pie was ruined.

Oh, how much "overcoming" it did take to quietly put that spoiled pie aside and go to making jelly cake! Jennie looked at Addie wonderingly.

"What makes her not sord?" the younger sister questioned, inwardly.

"I thought you'd sord me awful!" sighed the repentant child, when the jelly cake, brown and warm, sat on the table ready for supper.

"Dear Lord," she prayed earnestly, before she slept that night, "help me in the little things. Do make me one of thy overcomers."

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encourage women preachers, there is absolutely no ground for it. There are thousands of churches such as well as North where women are encouraged to relate their Christian experience, and also to express an opinion on many matters. And in our Sunday Schools, which bear the same relation to our churches, they teach and talk, and I suppose that they are being encouraged to become preachers. For so far I have no fear of the ill results to our Southern institutions, religious or social, from a national organization for young people. I rather fear the results of a little organization among our own denomination. Some of us are going to organize, and the question are those who are opposed to a national organization going to take steps towards effecting one for the South. If they are I believe B. Y. P. U., people of the South-lands will be ready to fall in with them; but if they are not there is one alternative, and that is, B. Y. P. U. A., in fact as well as name. State organizations everywhere State North and South, those who are in favor of organizing but favor an organization for the Southern States speak for the Southern States. Friendly discussion will do no harm, and if a Baptist organization of young people in the South is to be any name let us have it.

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